

The Living Church

December 5, 1954

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Edited by POWEL MILLS DAWLEY
for the Editorial Committee of the Congress

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The Living Church

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and the Thought of the Episcopal Church.

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Things to Come

DECEMBER	JANUARY
S M T W T F S	S M T W T F S
1 2 3 4	1
5 6 7 8 9 10 11	2 3 4 5 6 7 8
12 13 14 15 16 17 18	9 10 11 12 13 14 15
19 20 21 22 23 24 25	16 17 18 19 20 21 22
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December

5. 2d Sunday in Advent.
7. Annual Meeting, National Council, Seabury House, Greenwich, Conn., to 9th.
12. 3d Sunday in Advent.
19. 4th Sunday in Advent.
21. St. Thomas
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
28. Holy Innocents.

January

1. Circumcision.
2. 2d Sunday after Christmas.
6. Epiphany.
9. 1st Sunday after Epiphany.
- Church and Economic Life Week, to 22d.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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December 5, 1954

LETTERS

When minds meet, they sometimes collide.
The editor believes, however, that the
opinions of his correspondents should be
taken at least as seriously as his own.

Bishop Higgins's Article

I am sufficiently impressed with the article of Bishop Higgins [L. C., November 21st] to ask whether it could be printed for general distribution. It is just the stuff we need; and the atmosphere is ripe for it.

(Rt. Rev.) THOMAS JENKINS,
Retired Bishop of Nevada.
Anaheim, Calif.

Editor's Comment:

If sufficient interest is expressed in reprinting the article, "The Future of the Anglican Communion," we shall be glad to do so.

Intinction

In your editorial you indicate that the demand [for intinction] comes from the laity [L. C., October 31st]. It may be so in most cases. However I know of more than one case where it has come almost entirely from the priest in the parish, and has practically been forced on the people because the priests themselves are afraid to receive the Cup of the Lord.

I still maintain the chalice is not a common cup. If this practice is to continue it seems to me the only fair method is to place the sacred bread on the communicant's hand and then later offer the chalice. If he does not want to receive the Cup of the Lord he may intinct. The few times I have had an opportunity to visit another parish it has been necessary to watch the priest closely to see if he is following the Prayer Book. If the priest himself is afraid of the Cup of the Lord naturally he does not want the people to receive from it as the Lord commanded.

Of course, we could let those who are afraid of the Cup of the Lord receive in one kind. The Church would not be withholding the chalice. However, I suppose this solution is too simple for us.

(Very Rev.) ELDRED C. SIMKINS,
Rector, Emmanuel Church.
Elmira, N. Y.

Your editorial bases its contention that there is little danger in use of the common communion cup, on the article by Burrows and Hemmens from the *Journal of Infectious Diseases* 1943.

Too often, reference to scientific experimentation is made to support conclusions much broader than justified by the experiment. The experiments cited were not field experiments in that they did not actually deal with the Communion cup in use. They simply reported on some laboratory experience. There were very inadequate controls in the experimental work.

It is, of course, of no moment to discuss how bactericidal the surface of a silver chalice might be on five, ten or forty minutes contact with micro-organisms. In practice, a very short time elapses between the contact of the lips of two individuals with the same spot on the chalice. The bac-



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LETTERS

tericidal effect of the silver surfaces is at best only partial. Wiping also is, of course, only partial. It should be noted that the work of Burrows and Hemmens showed that tuberculosis organisms were not destroyed, even under the conditions of their experiment.

This article really only substantiates the claims that the common cup may, under the usual conditions of practical use, spread disease in spite of wiping or various manipulations of the chalice. The less care in sanitary measures taken, the greater the danger of transmissions of disease; but under no practicable degree of precautions can the danger of transmission be eliminated.

It is a definite fallacy to generalize from experiments of this type when in practice the factors will not be controlled or predictable. I feel, therefore, that it is most unfortunate when incomplete experimental work of this type is used to back up an argument.

It is unfortunate that we do not have more exhaustive studies on this matter, but certainly at the present time the burden of proof is on one who takes the view that the use of the common communion cup is not deleterious to health.

HUGH R. LEAVELL, M.D.,

Professor of Public Health Practice,
Harvard University.

Boston, Mass.

As a physician I am completely dumfounded over the paucity of medical evidence presented, which apparently you think enough to support the contention that practically no hazard is inherent in the use of the chalice when conveyed from mouth to mouth.

You fail to present the significant findings as based on the research work done by Drs. Burrows and Hemmens in 1943. Did they not demonstrate that infective doses of bacteria could be removed from the rim of the chalice, and this in spite of the use of a sterile cloth for wiping the rim? Did they not show that even after 40 minutes had elapsed, viable tubercle bacilli could be removed, and that such when injected into guinea pigs resulted in tuberculosis in every case?

Your readers might be interested to learn that any contact between the wine used in the chalice and the bacteria on its rim is of too short duration to destroy living organisms and so prevent their transmission. The time expended in the removal of the chalice from one pair of lips to another is a matter of seconds only. Also of interest is the fact that bacteria on the outside of the rim may not be touched by the wine at all.

It is now a matter of common knowledge that a campaign is being waged to pick up unsuspected cases of tuberculosis. Such cases in many instances are active. Hence the presence of tubercle bacilli in their sputa. Our Church should give recognition to this fact. She can and must co-operate in the detecting, treatment, and stamping out of this dreaded disease.

I am sure most readers would not treat too lightly the following resolution laid down by a Board of Directors of the National Tuberculosis Association:

"Resolved, that the Board of Directors of the National Tuberculosis Association, at the annual business meeting held in St. Louis, May 6, 1943, respectfully call the attention of the governing heads of the Church organizations that use the common Communion Cup to the danger of transmitting communicable diseases in this way, and recommend that they adopt some method of administering the Sacrament that is in conformity with our knowledge of good hygiene and public health practice."

If we are going to discuss the matter of intinction, let's give all the facts. Our clergy and laity must be awake to the need of conforming with the laws of health. Traditionalism must not be allowed to interfere.

AMOS R. SHIRLEY, M.D.

Wauwatosa, Wis.

You entirely ignore the deep central fact that the fear of germs on the chalice can exist only where there is a lack of faith; and that it is our simple, obvious, Christian duty to get to work and abolish the problem which this fear presents by teaching the faith, instead of attempting to solve it by sub-Christian compromises.

A Christian who knows that our Lord is present in the sacrament with all His healing power also knows beyond the shadow of a doubt that no harm can come to him from the chalice of the Blood of our Lord Jesus Christ. Does it not "preserve" his body? "The development of modern medical science and public health techniques" which you mention are completely irrelevant in this instance; and it is not at all surprising that "neither facts nor reason can overcome . . . repugnance to the idea of drinking from the same cup as someone else," because "facts and reason" have nothing to do with the case. It is faith and love that are needed, "for faith and love in this most holy and most excellent sacrament surmount and work in ways unsearchable, high above all reason." (*The Imitation of Christ*, IV, 18).

It seems to me that bishops and priests who authorize or permit intinction (quite aside from the legal questions involved) are encouraging the people committed to their charge in the "erroneous and strange doctrines" that germs are more powerful, and that modern medical science knows more than our all-powerful and all-knowing Lord who said, "Drink ye all, of this. . ."

MRS. PAUL CASSARD.

Beaufort, S. C.

You say that "a chalice of precious metal—gold or silver, but especially silver—has been shown by careful scientific experimentation to be an excellent germicide," and then quote part of the Burrows and Hemmens report of the subject.

Burrows' and Hemmens' problem was to determine whether there was a bactericidal action of the silver surface of the chalice on bacteria in a saliva solution allowed to remain thereon for a given time. They found that after five minutes the number of streptococci recovered from the infected surface was reduced 55%, while on the glass slide the reduction was

20%. Even after the rim was wiped with a sterile cloth appreciable numbers could be recovered. They also state "that in the case of tubercle bacilli the time interval was extended to as long as 40 minutes. Guinea pigs were inoculated and in all cases tuberculosis developed. It was clear, therefore, that an infective dose remained viable over the entire period of observation."

If it were true, as you point out, that silver is such an "excellent germicide," even despite the greater cost, silver would be used far more in hospitals for contagious diseases and other places where this would be of the utmost importance!

Other analyses of the role of the Common Cup in this regard have been made which not only do not bear out the general findings of the Burrows' and Hemmens' report, but make it fairly evident that practically any disease which attacks through the nose and throat may be transmitted by the use of the Common Communion Cup, irrespective of the material the chalice is made of.

I should like also to protest against your statement that "the only trouble with intinction is that every method of administration so far attempted is open to objection."

If you would say simply that, "Every method of the administration of the Holy Communion is open to objection," I would agree. There is no perfect method to which one could not find some objection.

Nevertheless, "intinction of the wafer by the communicant in a small, shallow chalice, especially designed for the purpose," which is the method of Communion by intinction preferred by the Standing Liturgical Commission in its report to General Convention in 1952, is surely open to the minimum objection. This method assumes careful administration on the part of the clergyman in order that the chance of the communicants' fingers touching the wine in dipping the wafer is reduced to a minimum.

After all, any method of administration must assume conscientious care on the part of the clergyman. It is important, for example, as the Liturgical Commission points out, that the Cup be a "shallow chalice, especially designed for the purpose," which should mean a flat bottom, so that with a very small amount of wine in the chalice, the wafer normally held would touch the bottom before the fingers of the communicant could touch the wine.

It is important that a wafer of at least the size of a 25 cent coin be used, irrespective of whether it is round or square, and not a tiny wafer, so that there should be the minimum danger of the fingers touching the wine. Furthermore, the clergyman administering the chalice must be certain to hold it low enough so that the kneeling communicant can see what he is doing.

The general aim of your editorial seems to be the desire to have General Convention declare the Common Cup to be the "normal" method of Communion and intinction an "abnormal" use only to be employed in chapels in connection with sanatoria and other situations where contagious diseases are rampant. There seem

to me to be two potent arguments against this point of view. The first is the reason which lies behind the state laws that make the use of a common drinking cup "illegal," namely, that the individual himself has no way of knowing what germs to which he himself has a natural immunity might be transmitted to a person drinking after him who might be peculiarly susceptible to them. The result of such transmission might be long illness or even death.

In the second place, thousands of communicants in our Church have received Communion exclusively by the method of intinction all their lives, and many of them definitely would never use the Common Cup, not because they fear catching any disease, but they do not want to take the slightest chance of passing on any disease. Why excommunicate them, as it were? Why cannot the normal administration of Communion in our Church gradually develop to be administration of the wine by both the Common Cup and intinction, allowing the communicant to make his own choice? From a hygienic point of view, obviously this is not the highest ideal, but at least it would make unnecessary the publication of such editorials as, "When is Intinction Justified?"

Perhaps it is too much to hope that our Church will take the lead in adopting the best hygienic methods, but at least it seems too bad to have THE LIVING CHURCH opposing such methods except in the most "abnormal" situations.

(Rev.) GARDINER M. DAY.

Rector, Christ Church.

Cambridge, Mass.

Since the Body of Christ, although a living Body, consists of members who are themselves individuals, it is inevitable that parts of the Body show signs of disintegration at times.

Intinction is one of the foci where the cancerous growth of individuality likes to center itself. A well known Roman Catholic author (so well known that I have forgotten his name) once pointed out that most protestantism was composed of a desire just to be different. His book was quickly out of print; he, too, was too "different."

Certainly that is a part of it. All of us, from the extreme ritualist to the brazen non-conformist, like to feel we have discovered some specially attractive difference which will set our parish, guild, diocese, or missionary district apart from the other less interesting areas of the Body.

It is difficult to avoid this tendency, especially in swiftly developing areas. Mature bodies do not require noticeable distinctions, but in areas like those where new members are flooding the Church, or where the leadership feels it is being swallowed up by surrounding protestantism (or Romanism), it is almost inevitable.

Lest we get panicky, let us recall that at one time the Arians controlled most of the Western Church's thought. At another time the Commonwealth ruled the Church of England. Those dogs were killed, not by lopping off pieces of the tail, but by the loyalty, faith, and, yes, martyrdom, of the mature parts of the body.

Priests of the Catholic Church are required to obey the godly judgments of their bishops. This, too, applies to the laymen. Let us hope that the "one method only" of Bishop Stoney [L. C., October 3d] will result in his flock returning to the traditional method of receiving both Host and Chalice. Bishop Stoney would not dream of depriving his people of the cup of suffering. But if intinction is to be a forgotten memory some day, its cure will be effected not by legislation, but by means of loyal believers making earnest communions, and perhaps in some cases insisting upon receiving the chalice, even though it may add 10 minutes to the service.

(Rev.) RICHARD K. NALE,

Rector, St. John's Church.

Chula Vista, Cal.

Although General Convention in 1949 gave permission to individual bishops to authorize the practice and to specify the method of administering the intincted Sacrament, this cannot be regarded as a normal practice unless it is provided for in the rubrics of the Prayer Book. Nor can it be forced upon the laity against their will.

At best intinction must be regarded as a concession to those who for one reason or another desire to receive the Sacrament in this manner. The only time that I have ever so received it was in a midwestern cathedral where no opportunity was given to receive it in the normal way. A devout communicant tells me that in a certain resort chapel where "all who love the Lord are invited to partake of the Lord's Supper with us," she asked to receive from the chalice and was refused. This would seem to be intolerable.

As to communion in one kind, it may have been an ancient custom in communicating the sick and absent, but it was not universal and seems to have been practiced where communion in both kinds was regarded as impracticable. The Eastern Orthodox have never tolerated it, and at the Reformation it was condemned by all the reformers as being not in accord with Christ's ordinance.

However, the Church of England went no further than to say that "the cup of the Lord is not to be denied to the laypeople." (Article XXX). Apparently, if they wish to receive in one kind, they are at liberty to do so, but they have the right to receive in both kinds, even if they are sick. Surely when one is sick is not a time to have innovations thrust upon one.

Speaking from my own personal experience during 50 years in the priesthood, I have never found it necessary to communicate any person, sick or well, in one kind. When using the reserved sacrament, I have generally, for reasons of convenience, administered by intinction, but not without being assured beforehand that the patient understood just what intinction was and was satisfied so to receive the Sacrament. In so doing I have never encountered the difficulties which some priests bring forward in justification for giving the Sacrament in one kind.

Where intinction is found to be really necessary, the most convenient method would seem to be that in which the com-

municant who wishes so to receive retains the Host in his hand until the chalice is brought by the minister, who himself takes the Host, intincts it, and lays it on the communicant's tongue. The practice of what is sometimes called "dunking" is lacking in dignity and reverence and is not to be encouraged.

One might also point out that the method described above enables those who wish to receive in one kind to do so and to leave the altar before the chalice is brought to them. There seems to be no other way in which all the rights and privileges of the devout laity are so well served.

(Rev.) BRUCE V. REDDISH.
Santa Barbara, Calif.

West Point Ministry

I note with interest your story on the "West Point Ministry" [L. C., October 24].

Even though I am sure the action taken by the American Lutheran Church is reported correctly by Religious News Service, their resolution calling upon Congress "to repeal legislation passed in 1896 which stipulates that spiritual services at West Point are to be provided by the Episcopal Church" is based on drastic misinformation. There is no such stipulation in that act of Congress. It provides only that the chaplain at West Point will be a clergyman.

Nor is there any official policy whereby an Episcopalian must be selected as chaplain, even though there is a distinct Episcopal tradition at the United States Military Academy and the chaplain, USMA, has been an Episcopalian since 1896.

Each time the chaplaincy becomes vacant, selection is made by a presidential appointment on the basis of a recommendation of the superintendent of the Military Academy, who in turn is advised by the Cadet Religious Welfare Board. At the time of the selection of the present chaplain only two of the eight members of this board were Episcopalians and the selection of a non-Episcopalian was quite possible.

I appreciate any help you can give in clearing up a situation which has become badly confused.

(Rev.) GEORGE BEAN,
Chaplain, USMA.
West Point, N. Y.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, armed forces, world peace, seminaries, Church schools, and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

December

5. St. Philip's Church, Grand Rapids, Mich.
6. St. Nicholas Church, Encino, Calif.
7. St. Andrew's Theological Seminary, Manila, P. I.; Grace Church, Waterproof, La.; St. Paul's Church, Vergennes, Vt.
8. St. Mary's Church, Napa, Calif.
9. The Rev. Howard C. Gale, Beverly, Mass.; Church of St. John the Evangelist, Newport, R. I.
10. St. Mary's Church, Stuart, Fla.
11. St. Patrick's, Dallas, Texas.

AFTER fundamentalism, what? It is easier to criticize the simple view of biblical inerrancy than to reconstruct an equally simple and solid view of biblical inspiration, authority, and reliability. Yet such a reconstruction is one of the most urgent needs of the Church in these times.

FOR the early Christians, the Bible was what we now call the Old Testament. These books, plus perhaps a few others, were the Scriptures to which they appealed for the verification of the Gospel. But the use they made of the Scriptures was a peculiarly living use. They did not care in the slightest what the human author originally meant, and if the accuracy of historical statements in the Old Testament was generally assumed, it was not particularly emphasized.

CHRIST'S ministry was one of "filling up" the Scriptures. The Greek word translated "fulfill" did not have quite the sense that modern usage gives it. For example, in His Sermon on the Mount, He "filled up" the Scriptures by setting up an even more exacting standard of behavior: "The Scriptures say, do not kill; I say, do not even be angry. The Scriptures say, do not commit adultery; I say, do not even have impure thoughts. The Scriptures say, give your cast-off wife a legal status; I say, do not cast her off. The Scriptures say, an eye for an eye, a tooth for a tooth; I say, do not resist one who is evil."

THIS WAS "fulfilling" the Scriptures: not agreeing with them, not disagreeing with them, but drawing a divine message out of them that transcended the bare text. In the example about adultery, we do not see a contradiction with the old saying in the admonition not to commit adultery in your heart. But in the example about revenge, we see a contradiction that did not trouble our Lord or His followers at all. To carry the principle of love farther than enjoined by the biblical text was not a violation, but a fulfilling, a "filling up" of the text.

IN OTHER words, the question of literal inerrancy was not at issue because the treatment of Scripture was not literal.

NEVERTHELESS, Christ's entire ministry was a conscious fulfilment of the Scriptures. He rode into Jerusalem on a donkey because there was a Scripture which said that Jerusalem's King would come in that way. He drove out the money changers because the prophet Malachi had foretold that "the messenger of the covenant" would purge His temple. He proclaimed "good news to the poor, release to the captives, recovering of sight to the blind, liberty to the oppressed," by word and deed, with the conscious knowledge that this was what the Messiah ought to do.

THERE ARE, however, some bloody

and nationalistic messianic passages in the Old Testament which Christ did not fulfill from the standpoint of the modern idea of the word. In His mind, and in the minds of the early Church, He fulfilled these prophecies, too—by filling them up with a greater idea, an idea of a spiritual kingdom, a heavenly Jerusalem, and a moral warfare of which the chief battleground is the soul.

WHAT IS the key to the meaning of the Scriptures? The key is Christ Himself—His work, His Gospel, His spirit and purpose, the life in Him which He handed on to His disciples, and which they in turn handed down in the Church. The Holy Spirit, "who spake by the prophets," still speaks from the sacred pages. But today as in ancient days (like the Ethiopian eunuch in Acts 8: 31), we must confess that we cannot understand unless someone guides us. St. Paul puts the matter in a nutshell in II Corinthians 3: 4: "Such is the confidence that we have through Christ toward God. Not that we are sufficient of ourselves to claim anything as coming from us; our sufficiency is from God, who has qualified us to be ministers of a new covenant, not in a written code but in the Spirit; for the written code kills, but the Spirit gives life."

THIS PRINCIPLE was put to the test at the very beginning of Christianity. Some of the Jewish Christians, taking the Scripture literally, insisted that Gentile converts become Jews and accept the Old Testament law. The apostles held a Council and decided against the enforcement of the Old Testament law on the Gentiles, except where moral and spiritual principles were directly involved.

THE NEW Testament, the Scriptures of the New Covenant, stands in a different and much closer relationship to us. We do not expect to find in it the wide gaps between letter and Spirit that complicate our understanding of the Old Testament at many points. But, like the Old, the New Testament exists to serve as a vehicle of the Spirit that giveth life. If our religion were primarily a matter of books, it would have been Christ's first duty to write a book; and yet not a single line written by Him survives to us.

THE CHURCH today—at least the Episcopal Church—needs to have a deeper understanding of and confidence in Scriptural dynamics. Like the Church of the First Century it needs to approach the Bible not primarily as a history book but as a living vehicle of God's self-disclosure to man which brings forth from its pages things old and new. Our lives also should "fill up" the Scripture by conscious conformity to the leading of the Spirit who speaks through its pages. They will fulfill the Scriptures in any case, for the Bible also encompasses the fate of those who disregard God's voice!

PETER DAY.

A Feeling of Actuality

A recent book on the Bible by an English parish priest who finds time for serious study, the Rev. H. G. G. Herklots, is appropriately reviewed in this issue of "Bible Sunday" [see page 8] by the Rev. Robert M. Grant, Ph.D., a leading New Testament specialist of the American Church.

CANON HERKLOTS has, in *How the Bible Came to Us*, written an interesting and informative account of the manuscripts and translations of the Bible, from the present day back to the beginnings. The publisher's blurb, for which the Canon is not responsible, calls the book "a work of brilliant research and scholarship."

This was not the Canon's purpose at all. He wanted to write for "the needs of ordinary Christians," and the result is a genuinely entertaining book which

HOW OUR BIBLE CAME TO US. Its Texts and Versions, By H. G. G. Herklots. Oxford University Press. Pp. 174. \$3.50.

can be put in the hands of laymen who want to know how our present Bible can be traced back to the early manuscripts. Nine illustrations give a feeling of actuality to the study.

The only important question the reviewer should raise is whether the "study history backwards" method really works. A nine-page chronological table at the end of the book suggests that Canon Herklots shares this doubt, and at times it is rather difficult to see how the course of events does go, when one is going backward.

Perhaps the best way to use the book would be for the teacher to give a fairly brief series of lectures along with it; in these lectures the time-sequence could be straightened out. Something more should probably be said about the canon, at least the New Testament canon, in order to show how it was the Bible which "came to us" and not apocryphal gospels, epistles, acts, and revelations.

"The experience of those who have worked in parishes in recent years is that a great many people have only the very slightest acquaintance with the Bible, while a generation is growing up containing a certain number who are ignorant of even the most familiar passages." Canon Herklots takes this quotation from a recent English writer, and the picture is certainly not exaggerated. We can only hope that his sprightly book will do something to check the trend.

In Brief

NEW LIFE IN OLD LANDS. By Kathleen McLaughlin. Foreword by Ambassador Henry Cabot Lodge, Jr. Dodd, Mead. Pp. xxii, 272. \$3.75.

A book about the technical assistance programs of the United Nations. Chapters cover Ethiopia, Korea and Greece, Peru and Colombia, Pakistan, Afghanistan, etc.

CARDINAL MANNING. His Life and Labors. By Shane Leslie. Kenedy. Pp. xxiii, 226. \$3.75.

Covers Manning's early life as an Anglican, through his career as Archdeacon of Chichester, submission to Rome and subsequent rise to position as Archbishop

of Westminster and Cardinal of the Holy Roman Church. Contains references to his associations with Gladstone, Newman, Pusey, Florence Nightingale, etc.

Books Received

ALEXANDRIAN CHRISTIANITY. Selected Translations of Clement and Origen with Introductions and Notes by John Ernest Leonard Oulton, D.D., and Henry Chadwick. Library of Christian Classics, Volume II. Pp. 475. \$5.

NATURE AND GRACE. Selections from the Summa Theologica of Thomas Aquinas. Translated and Edited by A. M. Fairweather. Library of Christian Classics. Volume XI. Westminster Press. Pp. 386. \$5.

A TREASURY OF IRISH FOLKLORE. The Stories, Traditions, Legends, Humor, Wisdom, Ballads, and Songs of the Irish People. Edited with an introduction by Padraic Colum. Crown Publishers. Pp. xx, 620. \$5.

THE ART OF CHRISTIAN LIVING. By Lawrence McCafferty. Putnams. Pp. xiii, 171. \$3.

HAVE FUN WITH YOUR CHILDREN. By Frances R. Horwich and Reinald Werrenrath, Jr. Prentice-Hall. Pp. 187. \$2.95.

No Hint of Loyalty

A Review by the Rev. JULIEN GUNN, OHC

A TALE OF TWO BROTHERS. By Mabel R. Brailsford. Oxford University Press. Pp. 301. \$4.

THE careers of John and Charles Wesley are inextricably linked together in the annals of Methodism. Their relations, often strained by differences of temperament and sense of vocation, reached a crisis when Charles successfully broke up the romance between his older brother and Grace Murray. Charles became absorbed in the musical careers of his two sons, while John went on to develop the Methodism which broke with the established Church.

Although this book is purported to be mainly a study of Charles, nevertheless John Wesley in reality becomes the main character, and upon him most of the sympathy is lavished. Charles, in fact, becomes a sort of villain: the author of his brother's misery and the would-be obstructor of the liberty of Methodism from the trammels of the Church of England. The author's lack of sympathy for the Establishment comes into evidence when such liberty is described as "emancipation" (p. 275). There is no hint that the opposition of Charles was grounded in the virtue of loyalty and his abhorrence of schism.

The author seems to be blind to the fact that God calls men to surrender family ties for the special voca-



JOHN AND CHARLES WESLEY*
Linked careers.

tion of the total oblation of life to the work of evangelism. This obscures the mind of the writer who tries to interpret the matrimonial problems of John Wesley in terms of an Oedipus complex. This may explain a "natural" situation, but it does not make allowance for God's possible use of human involvements for a higher end.

There are two rather obvious mistakes in this work. It is implied that the passage in St. Matthew 27:25 ("His blood be on us, and on our children") was written in Hebrew instead of Greek (p. 145), and the advent of the industrial revolution is wrongly placed in the 19th century instead of in the second half of the 18th (p. 292).

*From *A Tale of Two Brothers*.

ANGLICANS

Closing of Schools

All the Anglican mission schools for Negroes in the Southern Transvaal of South Africa have been ordered closed by Bishop Reeves of Johannesburg in order to avoid relegating the pupils to a place of permanent inferiority under the new Negro education law.

Under the order 23 schools attended by 10,000 Negro children will close April 1st.

Bishop Reeves said, "The decision to close the schools rather than coöperate with the Government in the terms of Negro education law is dictated by conscience. . . . No education at all is better than the wrong kind of education."

The Bishop said this was the end of a 50-year era of coöperation between Church and State in Negro education.

EPISCOPATE

25 Years of Leadership

It was 14 degrees below zero in Fond du Lac, Wis., on St. Andrew's Day, 1929, when Bishop Sturtevant was consecrated there. After four years as bishop coadjutor, he became diocesan upon the retirement of Bishop Weller in 1933.

As the diocese prepared to celebrate the 25th anniversary of Bishop Sturtevant's episcopate last month, the bishop asked that no congratulatory cards be sent him. Instead, he asked that all confirmed people in the diocese, especially those confirmed by him, attend a communion service during the first week of Advent and pray for God's blessing upon the diocese, sending him postcards to show that they have done this.

A commemorative service was scheduled for November 29th, when the clergy of the diocese were to meet to honor the Bishop. Eleven of the diocese's 28 priests have served there during more than half of the Bishop's episcopate.

An essentially rural diocese, Fond du Lac has not felt the impact of the great population shifts which have afflicted some parts of the country during the last 25 years. Still, the effects of the depression and the wars have been felt there as elsewhere. At one time during

the depression, the Cathedral of St. Paul in Fond du Lac was closed through the winter, because the hundred tons of coal needed to heat it could not be paid for. Since that time the diocese has gotten on its feet financially and assumed

dian Mission in the country. At the Oneida mission the sisters of St. Anne operate a day school, a workshop and a farm. Among other diocese-wide projects is a young people's camp which last year brought together 160 young people. A diocese with a long tradition, Fond du Lac has seen a steady growth through the years of Bishop Sturtevant's leadership.

Harwood Sturtevant was born in Ishpeming, Mich., in 1888. His family has given the Church a bishop, four priests, and a woman religious as well as many devoted laymen. After his ordination in 1915, Fr. Sturtevant served as chaplain of St. Alban's School for boys and St. Mary's School for Girls in Knoxville, Ill. From 1917 to 1919 he served as canon at All Saints' Cathedral, Milwaukee, Wis., and for the next ten years as rector of St. Luke's, Racine, Wis.

In a tribute to Bishop Sturtevant, the Rev. Robert D. Crawford, who was once dean of the Fond du Lac Cathedral, said recently:

"In 1924 when I was a student at the General Seminary, the inimitable Frank Gavin said in my hearing, 'The outstanding priest in the midwest is Fr. Sturtevant of St. Luke's, Racine.' Such a statement would be bound to stick in the mind of a seminarian. I was curious about this Fr. Sturtevant. I read with interest what was said about him in the Church press. . . . Years later came one of the greatest privileges of my life, that of being a neighbor who saw and talked with him almost every day. It has been said that the history of a century took place between 1930 and 1940. One of the happiest relationships between a bishop and his cathedral dean in the history of the Church was similarly packed into five years in Fond du Lac."

As this indicates, Bishop Sturtevant's name is well known outside his diocese. He has been a member of the Standing Liturgical Commission and of the Forward Movement Commission with the chairmanship of the subcommittee on Retreats and Quiet Days. Outside the Church, he was a member of the original delegation of the Church to the Federal Council of Churches, and was appointed by the Archbishop of Canterbury to represent the Anglican Communion at the Old Catholic Congress in the Netherlands in 1948.

In Fr. Crawford's tribute to the bish-

Should there be a Bishop for the Armed Forces?

Next Week

Bishop Louttit
of South Florida

Chairman of National Council's
Armed Forces Division,
gives his views on the subject.

its fair share of the national Church program. Since the area was well churched before Bishop Sturtevant's time and has seen no great population increase, there has been no spectacular church building program. One new mission church, however, Christ the King in Sturgeon Bay, was built almost entirely by the labor of two priests.

Fond du Lac contains the largest In-



BISHOP STURTEVANT
Practical mystic.

mean for us, the Old and New Testaments. But in the Epistle for the Sunday ("that we through patience and comfort of the scriptures might have hope"), scriptures means the Old Testament, for the New had not been written [see p. 12].

TUNING IN: 2d Sunday in Advent is often known as "Bible Sunday," from the Collect ("Blessed Lord, who has caused all holy scriptures to be written for our learning. . ."). When this Collect was written (1549), scriptures meant, as they

p, he prefaces his remarks by saying "I have weighed them with the knowledge that the bishop will not approve them. Bobby Burns asked for the grace to see himself as others saw him, but Bobby Burns was not a bishop." Fr. Crawford continues: "I think of him first as a great family man. . . . One of the Bishop's daughters is the helpmate of a college resident. His other daughter is the wife of a clergyman. His only son is a Christ-minded physician. . . . Back of them is not only a great father but a great mother. No one could know the life at 5 West Division Street without longing for eloquence adequate to the First Lady of the diocese."

Bishop Sturtevant is described as "the most practical of mystics," and as a man "whose gaiety and sparkle is authentically from within." "It is characteristic of him" says Fr. Crawford, "to fall in step with some grubby urchin on the street saying, 'What's your name and where do you live? Do you have a Sunday School?' With instinctive trust the vaif answers in revealing candor and is then annexed to a long list of children his friend knows all about." Speaking of the Bishop's Churchmanship, Fr. Crawford says "I suspect that with the passage of years the Bishop has become more Catholic, less Anglo-Catholic. This means being narrow in line or purpose chosen, and broad in willingness to take any method that will help your cause so long as that method be honest. A fearlessness of the middle can be more precious than rubies if it means believing in men who own divergent allegiances. Bishop Sturtevant has never had the vanity of one who thinks that he alone has the whole truth, that his visions are the only visions, that God is speaking only through him."

WORLD RELIEF

An Island of Luxury

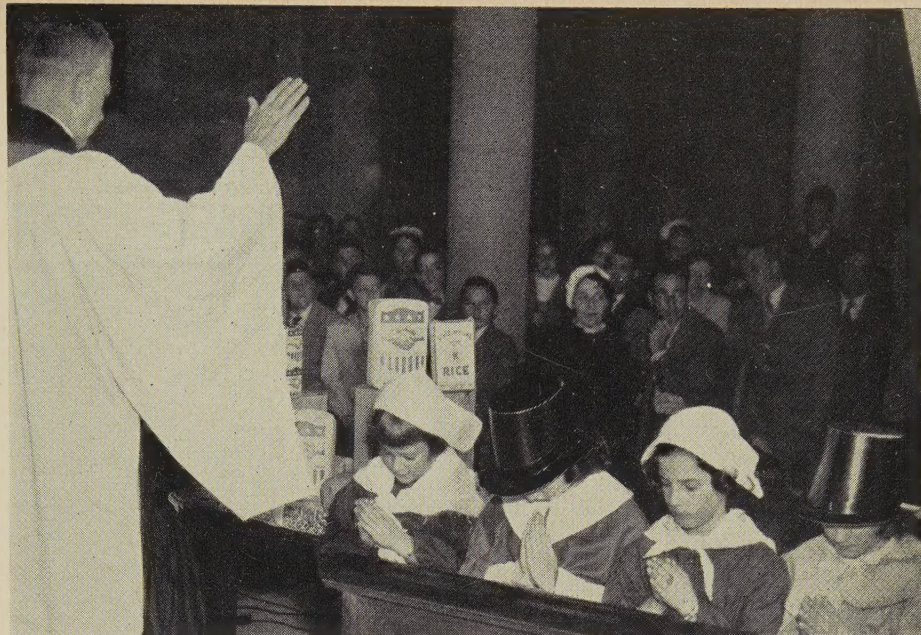
A pageant of Pilgrims and a "Share-Our-Surplus" service at the Washington Cathedral¹ at 4 p.m. on November 21st launched a nation-wide movement of Churches to raise funds for the distribution of millions of pounds of government surplus food to distress areas overseas.

The cathedral service, attended by 2,500 persons, sponsored by the Washington Federation of Churches in cooperation with Church World Service and the National Council of Churches, keyed the Thanksgiving observances dedicated to this purpose in churches all over the country.

Millions of pounds of surplus foods

TUNING IN: Washington Cathedral (Cathedral of St. Peter and St. Paul) has for many years been in process of construction, and the work is still going on, witnessed every day by pilgrims from all parts of the country who visit the cathedral.

December 5, 1954



SHARE-OUR-SURPLUS SERVICE, WASHINGTON CATHEDRAL*
From government to Church to distress areas, 500 million lbs. of surplus.

have been made available by the government for free distribution by the Churches to those in need abroad, at a cost not to exceed one dollar for every \$20 worth of food. Aim of the program is a minimum distribution during the next three years of 500 million pounds of commodities. Any individual or parish of the Episcopal Church may share in this program through the Presiding Bishop's Fund for World Relief. Thirty five major non-Roman denominations are cooperating in this world-wide relief program made possible by recent national legislation, which guarantee transportation of surplus food to distress areas if churches will pay the distribution costs only. At least \$7,500,000 is needed to distribute this food to some 40 overseas countries and areas.

Principal speaker at the Washington Cathedral service was Dr. Richard Campbell Raines, who is Bishop of the Indianapolis area of the Methodist Church, recently returned from a round-the-world tour during which he personally visited many of the areas into which the vastly stepped-up program of free food distribution to the distressed and destitute will be made possible by this national "Share-Our-Surplus" endeavor.

"We have food and freedom, opportunity and security in a unique degree," said Bishop Raines.

"America with only 6% of the world's inhabitable space and but 7% of its population has 37% of this world's goods; more than 50% of its capital goods; 79% of the world's radios; 81% of its bathtubs. We are an island of almost unbelievable comfort and luxury in the midst of a vast

ocean of privation and misery. Let us share through this program generously, by our dollars given, and generously of ourselves, in the true spirit of Thanksgiving and in gratitude to God who created all of us as children of one family, each one of us a brother to each other one."

Participating in the Cathedral service were Bishop Dun of Washington; the Very Rev. Francis B. Sayre, Jr.; the Rev. Carl Heath Kopf, president of the Washington Federation of Churches; the Rev. Elfan Rees of the World Council of Churches, Geneva, Switzerland; and other church, embassy, and legation representatives.

PROVINCES

General Convention Site

A resolution calling for amendment of the national Church's constitution so as to make epidemics or disasters the only grounds for changing the site of a General Convention was adopted by the synod of the Seventh (Southwest) Province meeting in Dallas.

The resolution asked deputies representing the province's nine dioceses and two missionary districts in six states to vote for such an amendment at the next General Convention to be held at Honolulu, T.H., in September, 1955.

The Convention, originally scheduled for Houston, Texas, was switched to

*Girls from the National Cathedral school, dressed as pilgrims, brought packages of surplus food to altar of Cathedral's Bethlehem Chapel, where it was received and blessed by the Rev. Luther D. Miller, canon. From left: Jacqueline Nichols, Lucinda Nichols, Patricia Reid, and Elizabeth Ruge.

Evensong, including the Psalms and Responses, is sung every afternoon by a choir of boys. Near the Cathedral is the College of Preachers, purpose of which is to provide refresher courses for clergy from all parts of the country.

Honolulu by the Presiding Bishop, the Most Rev. Henry Knox Sherrill, last June after widespread agitation in the Church about segregation problems in Houston.

The Presiding Bishop and a large representation of the National Council staff attended the synod meeting in Dallas.

During the early part of the synod sessions, Bishop Quin of Texas reported that he had conferred with the Presiding Bishop since he had arrived in Dallas and told him he was "hurt, shocked, and grieved" at the move but had pledged his full coöperation for a successful meeting in Honolulu.

However, Bishop Quin added, he told Bishop Sherrill he intended to seek amendment at Honolulu of the constitutional article permitting the Presiding Bishop to change a chosen General Convention site.¹

The synod adopted a Christian social relations program aimed at trying to solve social problems by bringing them "under the light of Christian thinking." The program was proposed by the province's committee on Christian social relations and covered the subjects of desegregation, mental health, alcoholism, labor-management relations, old age, and juvenile delinquency.

Bishop Sherrill addressed the missionary mass meeting of the synod, and spoke twice to the women of the diocese of Dallas at their 58th annual convention which met in Dallas immediately before the synod.

National Council executives who at-

tended the synod and participated in workshops and department meetings were: Mrs. Arthur Sherman, executive secretary of the Woman's Auxiliary; Bishop Bentley, vice president of National Council; the Rev. Dr. Almon R. Pepper, director of the Department of Christian Social Relations; the Rev. David Hunter, director of the Department of Christian Education; the Rev. William G. Wright, director of the Home Department; the Rev. Roger Blanchard, executive secretary of the Division of College Work; and Mr. John Reinhardt, director of the Department of Promotion.

Emergency relief for Haiti in its recovery from the effects of Hurricane Hazel assumed sizeable significance upon the presentation of the offering of the synod's mass meeting. The women of the province also added their communion Alms to the gift to aid the stricken missionary district.

The gift, the sum of which reached several hundred dollars, was sent airmail to Bishop Voegeli of Haiti to use at his discretion. [The diocese of Dallas this year adopted the missionary district of Haiti and gifts have been flowing to Churchmen there regularly since spring.]

Problem of Segregation

The problem of segregation was the primary concern of Churchpeople meeting recently at the 26th synod of the Sewanee Province in New Orleans, La.

Many resolutions concerning various phases of the problem were adopted without dissent and an excerpt from an address by Bishop Penick of North Carolina on the problem was adopted as an official statement of the synod to be sent to southern governors and other officials.

In his address Bishop Penick said:

"We are a chosen generation because God is expecting us to find the answer to the social humanitarian question that fell on us like a mountain with the Supreme Court's decision last May. Can it be that God has brought us to grips with this issue because, in His wisdom, we are spiritually mature enough to meet it with reason, justice, good will and submission to the mind of Christ? . . .

"It [the challenge of the decision] won't be solved by extremists or radicals or impatient, aggressive pressure groups or impractical idealists. . . .

"The implementing decree is yet to come. And I hope when it does come, it will not be too detailed in its provisions, or too particular in its demands. The rule of thumb is almost impossible when applied to people, or it defeats itself like the Prohibition amendment. It will be, I trust,



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BISHOP PENICK
An answer for a mountain.

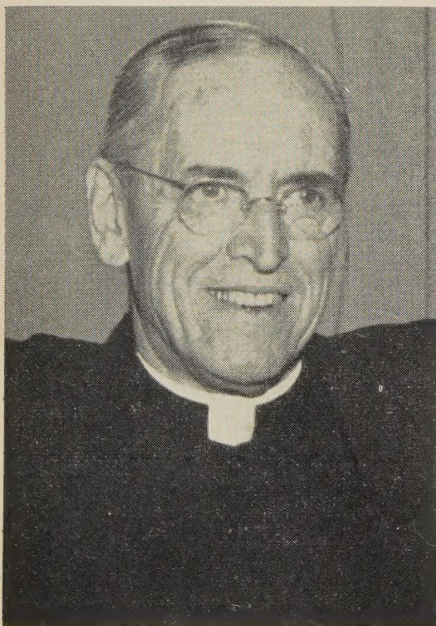
like an honor code. When General Lee was President of George Washington College after the war, a student once asked him, 'What are the rules and regulations of this college?' 'Only one,' said General Lee. 'You are expected to behave like a gentleman. . . .'

"Millions of people cannot be forced into rigid molds of compliance. We are sure of this, because history tells us so: that social structures built by aggression, exploitation of the weak by the strong, the domination of privilege, the enforced curtailment or impairment of human rights, all come to the same end. They perish. Social structures that rest upon religious, moral, and ethical principles, derived from the teachings of Christ, which man has discovered by experience to have survival value, all come to the same estate. They endure. . . ."

Among the resolutions adopted concerning the problem of segregation or its phases was one reflecting on the change of location for the 1955 General Convention. It reads:

"Resolved, that we are deeply grieved that our Church has refused to accept the opportunity to witness to the Christian fellowship of our interracial Church in the South where such witness is so necessary at the present time," because General Convention is not to meet in Houston, Texas.

The department of missions, under the chairmanship of Bishop Louttit of South Florida, offered several resolutions which were adopted without dissent. One recommended "that our Churchpeople everywhere welcome colored members and communicants to the wor-



BISHOP QUIN
A pledge for Honolulu.

TUNING IN: ¶Constitutional provision, adopted 1823, which permits Presiding Bishop to change a chosen Convention site "arose from the fact that the Convention of 1798 could not meet in Philadelphia, the place fixed upon by the preceding

Convention, because of the prevalence of yellow fever in that city" (see White and Dykman, *Annotated Constitution and Canons*, ad loc.). Convention of 1946, set for San Francisco, met in Philadelphia, owing to crowded wartime conditions.

ship services and sacraments, of the Church; especially is this necessary where no colored congregation is organized."

Two resolutions sought to promote town and country training for seminarians.

The department recommended "the following goals for the extension of the Church in the province: (1) A church in every county in the province. (2) A church in every town of 2,500 population. (3) Every city of 20,000 population should have at least one parish and one mission congregation. (4) Every urban center should have a congregation for every 20,000 unit of population. (5) Every parish of 500 communicants or more should be actively engaged in establishing a new mission, it being the considered judgment of the department that it is exceedingly difficult if not impossible to maintain a proper pastoral relationship or a sense of "family" in congregations numbering more than 500 communicants. These resolutions grew out of 1954 department meetings.

Another resolution adopted in the Synod recommends to all parishes in dioceses owning the University of the South the plan of contributing one dollar per communicant, in the parish budget. Synod also expressed approval of the work of the Theological Seminary of the Protestant Episcopal Church in Kentucky; "and recognizes it as the official School of Theology . . . in the diocese of Lexington" [L. C., November 28th].

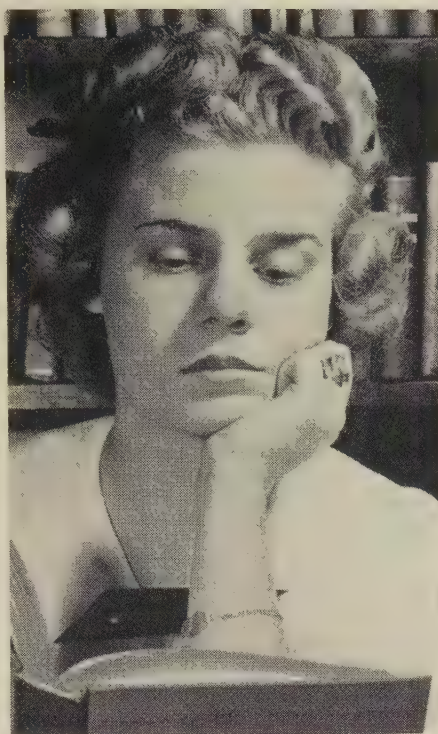
Synod directed the department of Christian social relations of the provincial council to develop, with the help of other departments, "an extensive guide for the study of" the problem of segregation, "such as might be used effectively on the parish level, with the guidance of each diocesan department." The same department is prepared to assist dioceses in setting up conferences on alcoholism.

Synod voted to set up an "Episcopal Radio and TV Foundation, Inc.," and elected 11 members to the board of trustees: Bishop Penick of North Carolina, Bishop Jones of Louisiana, the Rev. William S. Lea, the Rev. Marshall E. Seifert, Messrs. Edmund Orgill, Vinton Freedley, William H. Ruffin, Harvey S. Firestone, Maurice E. Bennett, C. McD. Davis, and Gen. Troy H. Middleton, retired. The Foundation will be the "backer" for "The Episcopal Hour" which is in its ninth year on radio; "Another Chance," a new radio program especially for women [L. C., October 10th]; and further ventures in radio and television for the Church.

New members of the Provincial Council, to serve for three years, are: Bishop Jones, Very Rev. N. E. Wicker, and S. Shepherd Tate. Secretary, treasurer, and historiographer were reelected.

A Woman's Devotional Life*

By Wright R. Johnson



RNS

THE busy lives that most women lead, whether in housework or in the business world, are hardly conducive to the development of a vibrant devotional life. The problem, then, is: How can inner strength be secured in the face of all of these difficulties?

First of all, let us look at some of these difficulties. To most housewives the day seems too full for the set patterns of devotional experience. Mrs. Average Housewife's day begins early in the morning. There are children to be dressed and hurried off to school. There is a husband to be fed and hustled off to work. When that has been accomplished, there are dishes to be done, a house to be straightened and looked after, meals to be planned, and a myriad of other tasks to be attended to.

Yet, once the principle is accepted of the need of a rich devotional life and of the fact that work ought to grow out of prayer and worship, time can be found through a few simple adjustments. Here are some suggestions:

(1) When she wakes up in the morning and rubs the sleep out of her eyes, Mrs. Episcopalian gropes to her night stand for her current copy of *Forward, Day by Day*. She sits up in bed, adjusts her glasses and reads the short paragraph for the day. She now arises and begins her many duties.

The short passage of scripture and commentary just read give her some-

thing to think about while she is getting the children off to school and her husband to work. It also provides food for thought during the tedious tasks of washing dishes and ironing.

(2) She can also have a small book of private devotions and a short book on some religious subject that is kept within easy reach. She will find it helpful to sit down and read a few short paragraphs just before she begins to get the noon meal or start some other aspect of her work-a-day life. She will find it helpful to read a portion of it during the evening before she retires. This will give her something to mull over.

It is important that such a religious book be a small one. A small book is more easily handled and can be finished sooner than a long one. She will not feel that it "will take forever" to finish it. She will be able to borrow any number of them from her rector or from the parish library. Some she will want to re-read time after time. She will find ample suggestions in the Church Press and from her rector.

(3) Nor should the Bible and the Prayer Book be neglected. Indeed, a most suitable time for such reading is at the evening dinner table, either right after the grace has been offered or at the conclusion of the meal.

The advantage of Biblical reading and prayers at that time is that the whole family is gathered together and can thus join in.

These are a few simple suggestions that any housewife could reasonably fit into her daily life. Some meditative reading just before retiring will prepare her for the night hours and commend her—body, soul, and spirit—to God for needed rest.

Such a pattern, if adhered to until it has formed a habit, will do much to deepen the spiritual and devotional life of the person concerned. It is so easy to say that we "don't have time," or "it is too hard." But those who have tried such a rule find that it lightens the burden of the day, and that life itself takes on new meaning.

*From an article in the *Holy Cross Magazine*, February 1954. Reprinted with permission.

An Affair of th

IF ever there were an ambiguous word, with almost as many meanings as there are people to use the word, it is "love."

Sometimes it is thought to mean a sentimental goodwill toward all and sundry — "Pollyanna" love, for those who are old enough to remember that play of many years ago.

Sometimes it means the sexual passion which many of us associate with the super-heated motion-picture variety of "love."

Sometimes it means simple human kindness. With the theologians of today it can mean either *agapē*-love, as they call it, which is the self-giving and other-regarding care of God for his creatures, or *erōs*-love, the love of desire which is thought to be human, all-too-human.

And it can mean love such as the Greeks described by *philia*, which is brotherly affection or Aristotle's (and St. Thomas Aquinas') "love of friendship."

With such a variety of meanings, and with the resulting doubt as to just what is implied when one hears the word, we are in a confused and confusing situation when we hear it said that love is the nature of God, the ultimate purpose of the creation, the secret of human life, the key to right behavior.

This essay is an attempt to define the meaning of love in the Christian sense; and I fear that it will please neither contemporary American sentimentalists nor austere continental theologians.

For myself, I think that both of these groups are in error about the meaning of love; it is my conviction that the main line of Christian thought, and the deliverances of sanctified common sense, say something different from both of them. It is with that view of love, which I am sure is the sound view, that I am here concerned.

It is of course true that the New Testament uses the Greek word *agapē*, most of the time, to describe distinctively Christian love. And it is also true that this word is found infrequently, although it is found, in literature outside the New Testament.¹

But I believe that the contention of some theologians that the love of *erōs*, sexual love or desire, has no part and place in the proper Christian understanding of love, and above all no place in "the love of God" (both love from God

to men and love of men toward God), is quite mistaken.

It is plain that God cannot have "sexual" love. But that God has no desire for man's returning love, that He loves with no other intention (so to say) than just to love, is in my judgment absurd.

More will emerge about this point later on in this essay. And certainly the simple fact that in St. John's gospel the words used for love (in the 21st chapter) are interchangeably the words for *agapē*-love and *philia*-love would seem to show at the least a close relationship between the two sides in the author's mind.

About sentimental love, in the sense of simple human kindness or emotional goodwill, we must have something else to say. It is obvious that mere sentimentality is not really love at all, for (as we shall be seeing) love is very largely a matter of will not of emotion. But it is my own opinion, for what it is worth, that "simple human kindness" is by no means remote from the real meaning of love; and that goodwill which expresses itself in act, as well as in feeling, also has a close relationship to love in the profoundly Christian sense.

I believe that the denial of this relationship, of kindness and goodwill to love, and the sharp distinctions set up by certain modern theologians between *agapē*-love on the one hand and *erōs*-or *philia*-love on the other, rests back upon a fundamentally unChristian (no matter how popular and "neo-orthodox") view of the relationship of God and His creation.

Let us turn now to a definition of love in its Christian sense. The first thing that we must say is that God not only is love but is also the source of all love. This must follow because, for Christian thought, God is the origin and the originator of all things: He is the Creator.

As the ultimate ground of the universe, reality itself, God is both harmony in Himself and the source and cause of all harmony, wherever that may be discovered.

Now it is the special affirmation of Christian faith, reached through the conviction that "God so loved the world

that he gave his only-begotten Son," that the secret at the heart of reality is love: "God is Love."

Notice, however, that this affirmation is reached through a recognition of what God has done. It is no simple philosophical assertion, no theoretical conclusion; it is a faith which derives from the belief that God has acted lovingly, and therefore He must be as He acts.

The ordinary human insistence that we can best know people through their actions, indeed, can only know them in this fashion for we are quite unable ever to penetrate to the inner-core of their being, is here raised into a theological principle. Since God acts in a certain way, His character (the quality of His being) must be such as to make that action possible. If He loves us in act, then He must be love in nature.

Hence we may define the quality of God's love, even in the very depths of the divine life itself, as that which is reflected in the works of God. What are these works? They are creation, redemption, the accomplishment of a purpose whose clue is found in Jesus Christ. The General Thanksgiving calls this God's "goodness and loving-kindness." Or, if we wish to put it in another phrase, we can call it "care and concern."

God cares for His creation; He has a concern for it. He brought it into being so that He might manifest that care and concern; and now that it is in existence, He works within it as the sphere of His care and concern. He gives Himself to it.

Self-surrender, self-commitment, outward-moving interest in it, sensitivity to its possibilities and action to bring about the realization of those possibilities — this is something of what is meant by God's love in relation to His world. And this is the clue to the nature of God Himself.

In the mystery of the divine life, there is that mutuality of love — that care and concern, that self-surrender, that movement of self-giving, that realization to the full (hence *actus purus*, in St. Thomas's idiom — full realization of all possibilities) of what He has in Him to be, which together can only be described in some such doctrine as the holy, blessed, and undivided Trinity.

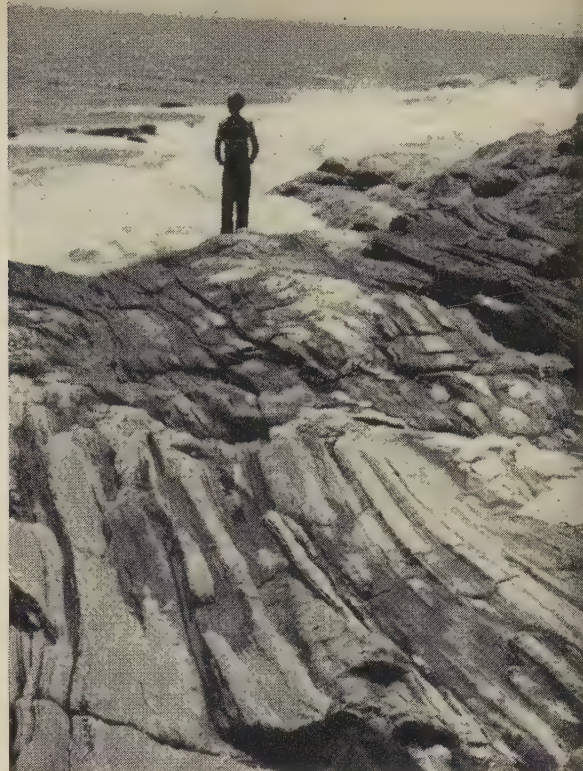
¹TUNING IN: ¶New Testament consists of the 27 writings so designated in our Bibles. They are divided into: (1) the Four Gospels; (2) the Acts of the Apostles; (3) 13 Epistles ("Letters") commonly attributed to St. Paul; (4) the anonymous

Epistle to the Hebrews (its title in Greek Testament is simply *Pros Hebraious*, "to the Hebrews"); (5) seven "catholic" epistles (James; I and II Peter; I, II, and III John; and Jude) — so called because most of them are addressed to

A man who knows
Christian love
knows God as a
very ocean of joy.

By the Rev. W. Norman Pittenger

Professor of Christian Apologetics, General Theological Seminary



M. W. Suttle

The Trinity, as a doctrine, is the result of the Trinity known in experience; and the doctrine about the Trinity is the Christian Church's attempt, made in awe and with hesitation, to affirm that God is as God acts.

At this point, too, we must bring in another idea. Let me put it very bluntly: God enjoys His creation. God's care and concern for His world, His work within and His self-giving to it, bring Him joy. He is not some Calvinistic taskmaster, doing his duty because it is a necessity of His nature to do it. On the contrary, He who is the very ocean of joy in Himself, finds joy in that which He has made and with joy works through His world.

Furthermore, God seeks to accomplish His purpose through His world: that is, He desires something. He desires that the creation fulfill all its potentialities and He works to achieve this end. He desires the returning care and concern, self-commitment, interest, which the creation, through man supremely, may give; and it is to secure that end that He enters into and operates through the creation, supremely in man, and focally in the Man Christ Jesus.

So it is that God seeks comradeship from men; He puts himself alongside men so that He is Brother to them and could have them know this and act upon it.

What I have said, so far, is that God's love is not only self-giving care and concern, but is also the love which

seeks return and which rejoices in the comradely response of men to itself. Thus it is seen that the love of God is not simply *agapē*, but also involves *erōs* and *philia*. It is not *erōs* in the vulgar sense; but it is *erōs* in its transmuted sense—it is the supreme Desire which, in however distorted and perverted ways, is reflected in the creation and in man. It is not *philia* in the cheap "buddy-buddy" sense; but it is *philia* transmuted into eternal comradeship—the supreme Comradeship which in distorted ways is reflected in man's comradeship with his brethren, however imperfect and inadequate this may be.

Bruce Marshall, in *The World, the Flesh, and Father Smith*, makes his old priest say that the man who rings the doorbell of a brothel is really seeking God; and however difficult it may be to understand that profound statement, it is true, and it is the clue to the supreme *erōs* of God. And when Tertullian said that "he who sees his brother sees his God," he is giving us a clue to the supreme *philia* of God.

In a way, this is just saying that man can never escape God. God's care and concern, His self-giving, His interest, pursue man like Francis Thompson's "Hound of Heaven"; so that even in man's sin he is never entirely estranged from God or utterly alienated from His purpose.

When St. Paul says that we are "enemies" of God, he is speaking of the human attitude toward God and the

failure of our human response to Him; when he speaks of God's "wrath," he is saying that God is adamant as flint against what we call "sin" or our attempt at escaping God.

But St. Paul is so sure of God's abiding love, and the everlasting pursuit of man by that love, that he never pictures man as successful in his enmity, while at the same time he recognizes that God's "wrath" is but the other side of God's love—God will always love the sinner, although he hates the sin; God will never be content with anything less than the whole response of the whole man, and so His care and concern includes that sternness which makes ultimate and absolute demands in order that the loved one may give himself totally to the love which seeks him.

We have already, by implication, shown that man's own nature is to be responsive-love to God. "We love because He first loved us." But sometimes we tend to narrow this down to a specifically religious, or even specifically Christian, responsive-love.

I believe that the real fact is that in all of man's loving, even in the distorted and perverted ways to which I have referred, there is response to God's care and concern. The "image of God" in man—his ultimate grounding in the Eternal Word—is never destroyed; the "fall of man" means, not the absolute shattering of the divine image, but the distorting of it, the perversion of its

(Continued on page 21)

Christians in general, rather than to local churches; (6) Revelation. Earliest of these 27 writings (probably) is I Thessalonians (51 A.D.), latest (perhaps) II Peter (ca. 150 A.D., most scholars today rejecting its apostolic authorship). New

Testament writers were not consciously writing Scripture. For them Scripture meant the Old Testament. Elevation of New Testament writings to rank of inspired Scripture was a gradual process, not completed until fourth century.

Opening Pandora's Box

THERE ARE certain subjects which THE LIVING CHURCH can embark on only with the consequences that befell Pandora when she peeked inside the box that had been left in her care. One such is the question whether the clergy should be addressed as "Father" or "Mister." Every reader has an opinion, and each of us feels that with 500 well-chosen words he can demolish the case for the other side.

So it is with the subject of the reception of the Holy Communion by intinction. Each reader is so right — so simply and unassailably right — and each point of view demands access to the Letters column with a message that will settle the matter once for all.

THE LIVING CHURCH also has opinions on these subjects. But once we have expressed them, we have opened Pandora's box, and must accept the consequences in the form of letters expressing contrary points of view.

We publish in this week's Letters section a representative selection of the expressions of opinion we have received on the subject of Intinction, opened up by an editorial in our October 17th issue. In that editorial we urged that, when bishops authorize a departure from the Prayer Book rule of Communion in each kind separately, they state what special circumstances justify a departure from the normal.

One of our correspondents takes up this aspect of the subject, saying, "The general aim of your editorial seems to be the desire to have General Convention declare the Common Cup to be the 'normal' method. . . ." In reply, we may note that General Convention has already declared this to be the normal method — once by specifying it in the Prayer Book; and recently again by adopting the Lambeth report which said in plain words, "Administration from a common chalice, being scriptural and having a symbolic meaning of great value, should continue to be the normal method of administration in the Anglican Communion."

This statement was a part of the action which gave approval of intinction "where circumstances require it," and stands upon exactly the same footing with that action. It was General Convention, not THE LIVING CHURCH, that established and reasserted the norm in this matter.

As for the thousands of whom our correspondent speaks, who dread the transfer of germs, by the

chalice, although most of them eat from unsanitary dishes and handle unsanitary paper money without a qualm and do not think very much about spray infection — we noted in the editorial that such conditioning should not be disregarded as a ground for permitting intinction, when the Bishop finds that people are actually being unchurched by it.

Some of our correspondents, speaking from an opposite point of view, emphasize the health-giving character of Holy Communion. The scientific fashion of a generation ago was to be scornful of such an idea, but modern medicine has learned that there are more elements in health than bacteriology. It is medically relevant to note that no epidemic has ever been traced to the common chalice, that the clergy are notoriously long-lived, that there is no peculiarly Episcopalian pattern of disease, oral or otherwise. In fact, we strongly suspect that regular, devout communicants are distinctly benefited in general health, as many individuals have been spectacularly aided in recovery from specific ailments by Holy Communion, Holy Unction, the laying on of hands, and the prayer of the Church.

Nevertheless, the devout must recognize that medical science has something to contribute to Church life; indeed it is a part of Church life, an expression of Christianity more fundamental to the Church's mission than the Every Member Canvass. The other great sacrament generally necessary to salvation — Baptism — has been greatly modified by the Church to meet the practical problems of the human organism, in that baptism by the pouring on

Anima Christi

(As an antidote for too much preoccupation with the mechanics of reception of the Holy Communion, we reprint a classic of Communion devotion in the version from the Forward Movement publication, Prayers New and Old.)

Soul of Christ, sanctify me;
Body of Christ, save me;
Blood of Christ, refresh me;
Water from the side of Christ, wash me;
Passion of Christ, strengthen me;
O good Jesu, hear me;
Within thy wounds hide me;
Suffer me not to be separated from thee;
From the malicious enemy defend me;
In the hour of my death call me;
And bid me come to thee,
That with thy saints I may praise thee
Forever and ever. Amen.

f a small amount of water has replaced the more meaningful symbolism of total immersion. Among fundamentalist groups that insist on immersion in real rivers, a drowning occurs every now and then. Certainly the moment of baptism is as good a time to die as any, but the Church as a whole prefers not to speed the transfer of its members from the Church militant into the Church expectant.

Even though the Holy Communion unquestionably helps to preserve bodies as well as souls, and to preserve them in this life as well as to everlasting life, this fact should not stand in the way of recognizing possible dangers to health in the mode of its administration. There are circumstances in which such dangers may become an important consideration—circumstances which require the taking of other precautions against the transfer of germs.

Yet there is a point beyond which it is just not reasonable to go in taking precautionary measures. For example, in periods when common respiratory infections are prevalent, people could greatly reduce the danger of catching them by wearing gauze masks such as are available in any drugstore. But one may search in vain on the buses and city streets for an individual taking this simple precaution.

The foodhandling and dishwashing at the typical parish supper probably do not meet even the minimum standards required of restaurants. And public health authorities have repeatedly pointed out the inadequacy of many restaurants in taking precautions against the spread of disease.

One could multiply examples indefinitely to show that the human race does not live in an aseptic environment and can hardly be expected to begin to do so within the foreseeable future. Indeed, the real problem of public health is not to create bacteria-free conditions but to create conditions in which the transfer of bacteria in large enough quantities to overwhelm the body's defenses is prevented. Further, now that the psychic factor in disease—including bacterially fomented disease—is becoming more widely understood, the public health problem is widened to include the creation of conditions in which both physical and spiritual factors are favorable to health.

The problem of tuberculosis is a case in point. The tubercle bacillus is so hard to kill and so widespread everywhere that it is almost impossible to avoid becoming exposed to it; scientific estimates say that between 50% and 100% of the population of large cities have a tuberculous infection in some part of the body at some period during their lives. But it is well known that malnutrition is an important factor in tuberculosis, and it is increasingly recognized that the course of the disease is strongly influenced by psychic factors.

Conditions which cause massive and repeated exposure to tuberculosis are rightly an object of vigorous attack by those concerned with public

health; but any attempt to prevent all possibility of exposure to the disease is doomed to defeat.

Is the common chalice one of the important vectors of tuberculosis? There is no convincing evidence that it is. Spray infection from conversation, singing, laughing, coughing is unquestionably a far more important source of infection. There are measures by which the danger of spray infection can be reduced to the vanishing point; and under conditions in which commonsense dictates the adoption of such measures, we would certainly agree that the reception of Communion by intinction or in one kind should be adopted.

SO far in the discussion, there have been a number of references to the Burrows and Hemmens report with each individual selecting the data which seemed to tell most favorably on his own side of the case. In fairness to the authors of that report, it seems best to quote their own summary in full:

"Evidence is presented which indicates that bacteria swabbed on the polished surface of the silver chalice die off rapidly. Experiments on the transmission of test organisms from one person to another by common use of the chalice showed that approximately 0.001% of the organisms are transferred even under the most favorable conditions; when conditions approximated those of actual use, no transmission could be detected. Only small numbers of bacteria from the normal mouth could be recovered from the chalice immediately after its use by 4 persons. It is concluded that in practice the silver communion cup is not an important vector of infectious disease."

There are no absolutes in the world of science. Indeed, there is only one Absolute anywhere, and that is God Himself. Conditions exist in some times and places today in which the common chalice is not an expedient method of receiving Holy Communion, and it is possible that at some time in the remote future conditions might exist in which the giving up of the common chalice everywhere might be an important contribution to public health.

But in view of the normal conditions of human life today, including Church life, we do not think that the giving up of the common chalice with its rich devotional and spiritual connotations, its commendation by our Lord, its symbolism of unity between Christian and brother Christian, would be a significant contribution to public health at all. Balancing all advantages and disadvantages, we believe that the cup of salvation is a cup of healing for this world as well as for the world to come.

We need to become more human in the Church in order that we may become more divine, and the chalice is the loving-cup of our common adventure, just as the handshake with its own trail of germs is the sacrament of our common citizenship in a society of free men. This is the official position of the Church as set forth in its Prayer Book and reaffirmed by General Convention as recently as 1949; and we think it is the right position.

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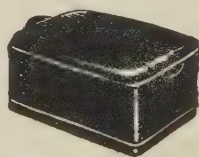
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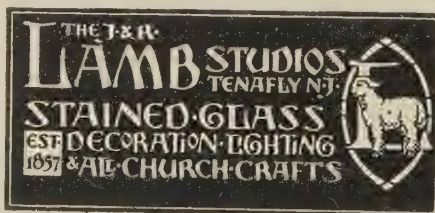
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More than a Sunday Dinner

What impression of Christianity in the United States will the 35,000 foreign students enrolled in American colleges and universities take back to their native countries? What contribution, either positive or negative, are the Churches of America making to this impression?

These were questions pondered at a recent conference at Brent House, on the University of Chicago campus, by Episcopal Church chaplains for colleges and universities who minister to foreign students.

The meeting, the first of its kind, was called by the National Council's Division of College Work. It was attended by 34 clergy and laymen with the Rev. William Baar, director of Brent House, as chairman.

The 35,094 students now in the United States, who will return to their native countries after graduation, come from 147 countries of Europe, Asia, Africa, and the near East, said Mr Schmoker. Pointing out that world peace will come not through secret negotiation, armaments or the atom bomb, but through persons who have confidence, love, and trust in each other, Mr Schmoker said that the impression these young people retain of America after their return home is "not too comfortable to contemplate."

One of the major ministries of the Church, he pointed out, should be to give a sense of belonging to the foreign student when he first arrives. These first few hours in a strange land, he said, can condition the student's entire attitude. It is here, at this first point of contact, that the average parish church has failed.

To understand American culture the foreign student needs warm personal counseling and a sustained relationship. He is exposed to all kinds of experiences, many of them contradictory, and he needs help to evaluate them. These needs, said Mr. Schmoker, cannot be met by just an occasional Sunday dinner or by a campus cosmopolitan house.

The conference, in recognition of the Church's growing awareness of the needs of foreign students, voted that a special committee be organized to carry on the work of the conference with Dr. Baar as chairman. It recommended that the committee's membership include representatives from the Overseas Department, the National Department of Christian Education, the Division of College Work, the Woman's Auxiliary, a dean of a theological seminary, a dean of women, and an area representative from the East and from the West Coast.

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To be considered for an award a guild in a parish belonging to group 1 must submit a minimum of 5 new (not renewal) one-year subscriptions; in group 2, 10; in group 3, 20; in group 4, 40; in group 5, 60.

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LOS ANGELES

Healing Ministry

Under the direction of the Rev. John Maillard, leader of the healing ministry in Great Britain for over 30 years, a series of teaching and healing missions were held in churches of southern California recently.

More than 1600 people heard Fr. Maillard and attended the services of spiritual healing during the three day mission at St. Paul's Cathedral, Los Angeles. As a means of "bringing the healing ministry back into the Church," Fr. Maillard conducted two and three day missions of teaching and healing services and held personal consultations in all parts of the diocese of Los Angeles.

Vestryman, Governor

Former vestryman of the Church of Our Saviour, Los Angeles, the Hon. Goodwin J. Knight, has begun his first full term as governor of California as a result of the recent elections. Governor Knight, elected as lieutenant governor in 1946, was inaugurated chief executive of the state October 5, 1953, when Governor Earl Warren resigned to become Chief Justice of the United States Supreme Court.

Gold Key for Service

For the seventh time in 13 years the Gold Key, Los Angeles' top award to women for community service, has been awarded to a Churchwoman, Mrs. John Monk of St. Alban's, Westwood, Los Angeles.

A member of the Welfare Planning Council of the Los Angeles area, Mrs. Monk has been active in the Child Guidance Clinic and in Family Service.

Citation for St. Matthew's

The remodeling of St. Matthew's Church, Pacific Palisades, Calif. [see cover], was judged worthy of an honor citation given only once every three years by the Southern California Chapter of the American Institute of Architects. The church has attracted international attention. It was featured in a recent issue of *Progressive Architecture*, and a full color picture appears in the December issue of *McCall's*. Magazines in Spain and England have also featured it.

In 1951 St. Matthew's parish purchased a 74 acre estate for \$248,000. Most of the land is being subdivided, providing revenue for the parish. The former church building, of traditional style, was moved to the site and later remodeled into the present structure.

Architects A. Quincy Jones and Frederick E. Emmons made effective use of the old material in their modern design. Other buildings for which Jones and Emmons have been commissioned to do the plans include a new parish house, classroom buildings, offices, and a swimming pool.

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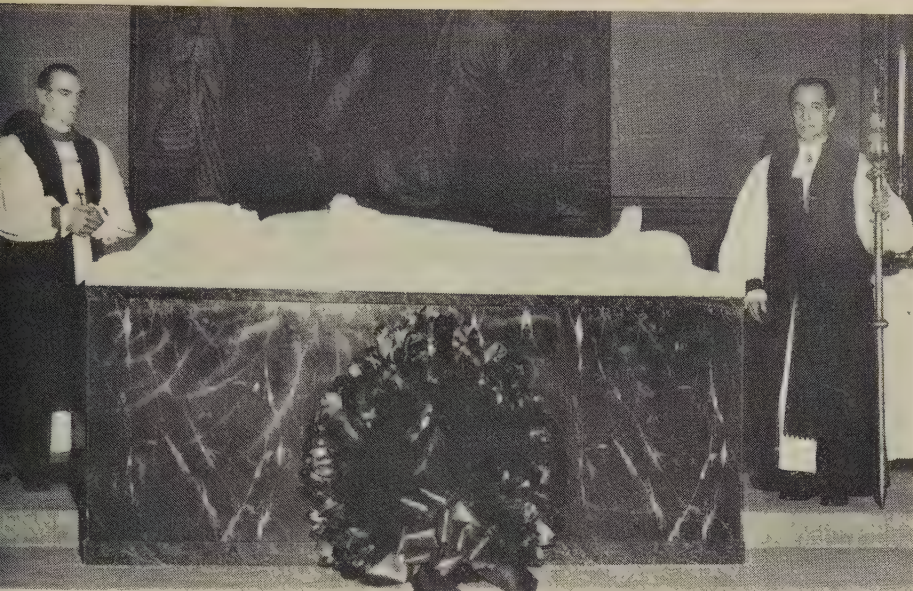


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The Source of Courage

A chantry (chapel for requiems) was dedicated in the name of the late William Thomas Manning, tenth Bishop of New York, November 21st at the Cathedral of St. John the Divine, New York. He died November 18, 1949.

The chantry, furnished with an altar, crucifix and candles, is built into the Patriotic Societies' Bay in the north wall of the nave of the cathedral. Bishop Manning's tomb, in which his ashes have been interred, is built on the edge of the steps of the bay.

The tomb is surmounted with a recumbent figure of Bishop Manning, in cope and mitre, his hands crossed upon his breast. The figure, a remarkable likeness of the bishop, was carved from a four-ton block of Carrara marble, brought from Italy for the purpose. It was carved by Constantin Antonovici, who recently did the wood carving of St. Luke, the Beloved Physician, for St. Luke's Hospital in New York City.

The chantry was dedicated at the time of the traditional annual service for the Patriotic Societies of New York. Bishop Manning inaugurated this service, shortly after he became Bishop of New York in 1921, and it has continued without interruption ever since. Fifty-eight patriotic societies took part in the recent service.

One of Bishop Manning's daughters, Mrs. Griffith B. Coale, and his granddaughter, Miss Elizabeth G. W. Coale, were present.

In his sermon Bishop Donegan paid tribute to Bishop Manning:

"Bishop Manning was fearless. It never occurred to him to hesitate from motives of prudence or expediency to do or say

what he believed to be right. There was never the slightest question of compromise on matters of principle. He always had to contend with critics, for he was often misunderstood, as every man must be who bears great responsibilities of leadership. . . . The source of this courage was that at the core of his personality, and at the center of his being, there was a deep loyalty to Christ, and a firm conviction that the Gospel of Christ is the one answer to human needs.

"It would be impossible to speak of Bishop Manning's life and work without referring to this cathedral, in which he took such intense interest, and to which he gave so largely of his time and strength. He inherited from his predecessors the cathedral project, and carried forward this immense undertaking, and will be known in history as a cathedral builder....

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WYOMING

State Governor

Milward Simpson, senior warden of Christ Church, Cody, Wyo., was elected governor of the state of Wyoming in the recent elections.

Mr. Simpson has been senior warden and member of the vestry of Christ Church for many years. He also has served on many district committees for the Church in Wyoming. He has served on the board and as president of the trustees of the University of Wyoming. He is married and has two sons.

*Bishop Boynton, Suffragan of New York, at left, and Bishop Donegan.

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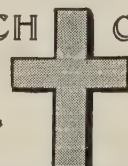
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CHANGES

Appointments Accepted

The Rev. Lee W. Burnett, formerly rector of St. Matthew's Church, Homestead, Pa., is now rector of St. Mark's Church, Johnstown, Pa. Address: 335 Locust St.

The Rev. Richard Cobb Fell, formerly rector of St. Andrew's Church, Arlington, Va., will on January 1st become rector of St. Thomas' Church, Richmond, Va. Address: 3602 Hawthorne Ave., Ginter Park, Richmond 22.

The Rev. Reginald H. Fuller, professor of New Testament at St. David's College in Wales, has been appointed professor of New Testament literature and languages at Seabury-Western Theological Seminary, effective September 1, 1955.

The Rev. James Millar, formerly rector of St. Paul's Church, Bellevue, Ohio, in charge of Grace Church, Clyde, will on January 1st become rector of St. Timothy's Church, Massillon, Ohio. Address: 226 Third St.

Ordinations

Priests

Milwaukee—By Bishop Hallock: The Rev. Andrew E. Laabs, on October 28th, at St. John's Church, Milwaukee, where he will be assistant; presenter, the Rev. W. P. Clarke; preacher, the Very Rev. M. DeP. Maynard. Address: 2612 W. Mineral St.

Minnesota—By Bishop Kellogg, Coadjutor: The Rev. Charles Herbert Berry, Jr., on October 8th, at St. Paul's Church, Duluth, where he will be curate; presenter, his father, the Rev. Charles H. Berry, Sr.; preacher, the Rev. Glenn F. Lewis. Participating in the laying on of hands was Bishop Atwill, retired Missionary Bishop of North Dakota.

Western New York—By Bishop Scaife: The Rev. Walter William Witte, Jr., on September 29th, at St. Mark's Church, North Tonawanda, N. Y.; presenter, the Rev. L. R. Foster; preacher, the Rev. A. A. Corti; to be curate of Grace Church, Lockport, N. Y.

Deacons

Western New York—By Bishop Scaife: Robert H. Beadle was ordained to the perpetual diaconate on October 28th at St. Clement's Church, Buffalo; presenter, Canon L. W. Dyson; preacher, the Rev. J. D. Mears. The ordinand will be assistant to Canon Dyson and will serve St. Peter's Church, Forestville, N. Y.

By Bishop Stark of Rochester, acting for the Bishop of Western New York: Frederick William Figge, on November 4th, in St. Ambrose's Chapel, DeVeaux School, Niagara Falls, N. Y., where he will continue as instructor. He will be part-time curate of St. Peter's Church, Niagara Falls. Presenter, the Very Rev. B. B. Hammond; preacher, the Rev. P. B. Miller.

Resignations

The Rev. Milton S. Kanaga has retired from the active ministry because of reaching retirement age. Formerly addressed at Grace Church Rectory, Willoughby, Ohio, he may now be addressed at 3355 Overlook Dr., Akron 12, Ohio.

The Rev. Artley B. Parson, rector of the Church of the Good Shepherd, Fitchburg, Mass., will retire on January 1st. Address thereafter: Brooklin, Maine.

Changes of Address

The Rev. W. Osborne Budd, as well as the church which he serves, St. John's, Tuckahoe, N. Y., formerly addressed at 107 Underhill St., Tuckahoe 7, N. Y., may now be addressed at 100 Underhill St., Yonkers, N. Y.

The Rev. Dr. Ralph E. Coonrad, director of religious education of St. Luke's Church, Germantown, Pa., formerly addressed at 229 W. Seymour St., Philadelphia, may now be addressed at 44 W. Queen Lane, Philadelphia 44.

Restorations

The Rev. Willis Richard Rowe was restored to the priesthood on November 1st by Bishop Crittenden of Erie, remitting and terminating the sentence of deposition pronounced in 1945.

DEATHS

"Rest eternal grant unto them, O Lord and let light perpetual shine upon them."

Arthur T. Brown, Priest

The Rev. Arthur T. Brown, vicar of Christ Church, Marlboro, N. Y., and of St. Agnes' in Balmville, N. Y., died November 16th in Marlboro. He was 67 years old. A former Unitarian minister, Fr. Brown was ordained in 1932. Among the churches he served as vicar were Emmanuel Chapel, Bronx, N. Y., and Resurrection, Hopewell Junction, N. Y. He is survived by his wife, Katherine C. Washborn Brown, and one son.

Hollis H. Ambrose Corey, Priest

The Rev. Hollis Hamilton Ambrose Corey, who retired as a missionary in 1951, died October 20th at Olds Hall, Daytona Beach, Fla. He was 71.

Born in Kingscroft, Quebec, Canada, Fr. Corey was educated in Canada and ordained there in 1909. With his wife, Constance Spencer Corey, he served as missionary at St. Clement's Mission in Labrador for seven years. In 1919 the Coreys went to Japan, where they remained until 1929. While there, Fr. Corey founded St. Barnabas' Church in Okaya.

From 1929 until his retirement, Fr. Corey served in Hawaii. Pastor of the Church of the Holy Apostles until 1939, he later taught at Iolani School for boys. In 1950 and 1951 he was pastor of St. Luke's Korean Church in Honolulu.

Since his retirement Fr. Corey has returned to St. Clement's Mission, Labrador, in the summer.

Fr. Corey is survived by his wife, one son, David, one daughter, Mary Coffey, and her two sons.

John Robinson Huggins, Priest

The Rev. John Robinson Huggins died November 20th in Philadelphia at the age of 71. Dr. Huggins was rector of Calvary Church, Rockdale, Pa., at the time of his retirement in 1951. Educated in Philadelphia, he served in city missions there after his ordination in 1909. Dr. Huggins served as assistant at the Church of the Holy Trinity, Philadelphia, for a total of 21 years. For five years he taught at the Church Farm School, Glen Loch, Pa.

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The Living Church

Affair of the Will

(Continued from page 13)

erlasting operation in him, the cheap and easy use of the divinely implanted tentacles in man.

Man is indeed "totally depraved," not only in the sense that every area of his life is infected by his distortion and perversion, not in the sense that the whole of man is in all ways a rotten mess of perdition. The Church never accepted St. Augustine's extreme views on this regard; and rightly so.

Thus man's life calls for three things: reordering, reintegration, and readjustment.

Man needs reordering in his loving. For his care, his concern, his self-giving, his desiring, and his quest for companionship all need to be ordered about God and other people seen as the children of God.

He needs reintegration; for his whole life is meant to be integrated in God's prior care and concern and in his own response to that concern and care of God Himself.

And he needs readjustment—in the very center of his being—to the charity of God as declared and operative in Jesus Christ.

That, indeed, is the meaning of redemption; that is what Christ came to do and that is what He can and does accomplish in His human brethren. Hence Christ is Saviour.

Finally, "all this and heaven too." The limitations and imperfections of a world still being made, and the fact that it is a created and derived existence never fully complete save in its "eschatological" reference—that is, when seen in its "final" state as utterly conformed to God's will for it and His loving work in it—makes the expression of love a partial and imperfect thing here and now, in time and space.

That explains the yearning quality of love as we know it; that is why there is always a "more" which beckons us on and impels us to greater care and concern, greater self-surrender, greater seeking for deeper comradeship. "God has set eternity in our hearts"; He has made us so that our loving is never complete, until we love all things in Him and Him in all things. For He is the love in all our loving, the goal in all our seeking, the Comrade in all our comradeship.

To see this, in part; to know it, in part; to live it, in part—this is our human happiness. To see and know and live this, in such fullness as is possible for creatures, is the real meaning of heaven. *Visio Dei amor Dei*: the vision of God is the love of God; and that signifies both the fullness of His love for us, including every bit of us, and the fullness of our love for Him, demanding every bit of us.

The saint is that person who is able to see, to know, to live, in a world like ours, irradiated by the care and concern, the self-giving of divine Reality, the comradeship of the God who becomes our friend. And because he can see, know, and live in this way, the saint is the channel through which the love of God flows into our world, bringing other men and women to share a little of this glory.

The familiar definition of a saint, given by the little girl who was thinking of the portrayal of sanctity in stained-glass windows, "A saint is somebody who lets the light shine through," is the profoundest truth. A saint is somebody who

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lets God's care and concern, God's self-giving to men, God's desire for their returning love, shine through. But let us not forget that human nature is made for just that purpose, as stained-glass windows are made to let the light shine through them in its multi-colored splendor.

I do not think that we do God any service and I am sure that we do great dishonor to the world He has lovingly made when we take a low view of that world and of men in it. Mother Julian of Norwich, in one of her "showings," asked God why the world, which in her vision appeared as a little hazel-nut, should and could be. She was told that it was "because God made it, because God loves it, because God keeps it." And if God made, loves, and keeps His world, there must be some worth in it.

The old collect prays that we may "love God in all things and above all things"*; but it does not say, nor do I think any Christian ought ever to say, that we are to hate the world (save in its sin) or the men and women with whom God has peopled it. Indeed, if the argument of this essay has any merit, we are to see in the world, in our brethren, and in all good things wherever they may be — even in the fact of simple human kindness and goodwill, as also in the passionate quest of man for fulfillment in another — the tokens of God's presence and the signs of His never-failing love and care.

What, then, is true human love in its Christian sense? I should say that it is outward-going, self-committing awareness of and sensitivity to others, made possible in us by the tiny drops of the divine charity in us. It is an affair of the will, in that it is bound to lead to action — to will and to do the good, that which is altogether desirable in the final sense of being in accordance with the purpose of God who is love.

In all men, even the worst of them, there is something of that love, although alas, it is terribly twisted and clad in ugly garments by us. Yet — and here, I take it, is the specifically Christian claim — that love can be taken up into God, for it came from Him; it can be straightened and purified, and it can be clothed in the robes of Christ.

Then our human kindness can become the instrument of the perfect "loving-kindness" of God; our goodwill the vehicle of God's purpose of good; our passionate desires the means by which God wins men to Himself; and our earthly companionships the token of the brother-love which is grounded in the eternal Comrade.

For such a transformation to be accomplished in us will involve pain, purification, renunciation. But the materials

*Cf. Latin original of Collect for 6th Sunday after Trinity: *ut te in omnibus et super omnia diligentes.* . . .

upon which God can work are here, in this is God's world and He made it, however badly we have spoiled His creation.

Thus the true Christian, who is always a realist, is also always an optimist — not because he thinks everything is "fine" in the immediate present, but because he knows, in the confidence of faith, that "nothing can separate us" nor separate this strange yet lovely world — "from the love of God Christ Jesus our Lord."

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TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

NEW YORK, N. Y. (Cont.)

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammell)
Sun HC 8:15, 9:30, 11, 12:15 (Spanish), EP 5;
Thurs, Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily 8,
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7
ex Mon 10, C Sat 7:30 to 8:30

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. Willey
127 N.W. 7
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 4; Daily 7:45, 12, 5:30, Mon,
Wed, Fri, 7, Thur, Sat 9:30; C Sat 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Sun 10
& by appt

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

HUNTINGTON, W. VA.

ST. PETER'S Adams Ave. at 23rd St. West
Sun HC 8, 1 S 11; HD 7; Thurs 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
anno.) C Fri 12, & 7

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate;
d, deacon; EP, Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; Int, Intercessions; Lit, Litany; Mat,
Matins; MP, Morning Prayer; r, rector; r-em,
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,
Stations; V, Vespers; v, vicar; YPF, Young
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